mercial contacts between China and Buddhist peoples existed. In some respects—as in astronomy and mathematics and in some phases of art, letters, and philosophy—the professors of Buddhism could teach the Chinese. Zealous and scholarly Buddhist missionaries came in large numbers.

Moreover, Buddhism seemed to meet some basic demands of the human spirit for which the then existing Chinese religions offered no satisfaction. Mahayana Buddhism—the type which ^ultimately predominated in China—presented a more definite picture of the future life than did they and could promise to all who followed its precepts the assurance of bliss beyond the grave—an ample and happy existence of which it gave glowing and specific portrayal. It also terrified the timid and warned the wicked with its hells. To he sure, the conception of *nirvana* was too abstruse for most Chinese and the problem—of escape from rebirth and suffering—for which it was the solution and which gave it an appeal to the Indian mind was alien to Chinese thought. For most Chinese Buddhists, however, *nirvana* faded into the background.

Buddhism may also have been a welcome relief from the rigid determinism of Confucianism. Its doctrine of *karma,* by which an individual's present lot is fixed by his deeds in all his previous existences, seems almost as hopelessly fatalistic as the Confucian belief in the inflexible Will of Heaven. A man by his deeds in this life, however, could modify his *karma* and so affect his lot in a future existence.

Then, too. Buddhism, with its philosophies, its pantheon and saints, its images, its stately worship, its music, its voluminous religious literature, its cosmology, and its elaborate forms of the

religious life, greatly enlarged the spiritual horizons of the Chinese and made a powerful aesthetic and intellectual appeal. To some, moreover, the celibacy, the asceticism, and the authoritarian community life must have proved attractive. In an age of disorder the cloistered quiet of the monastery with its escape from the turmoil of life was compelling.

Buddhism, again, in practice exalted the individual as the native philosophies did not. Confucianism and Taoism were aristocratic, and Taoist immortality was only for the few. Buddhism was for all: any one, no matter hov; humble, might share in its salvation